RELIGIOUS INFORMER,
and Free-will-Baptist Register.

PUBLISHED MONTHLY BY EBENEZER CHASE ANDOVER, N. H.

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EDITOR'S ADDRESS.

Friends and Brethren,

Again we have the satisfaction to hail another *New-Year.* Let this excite us to new thankfulness to the great Parent of Goodness for his manifold mercies, which he is continually bestowing on us. We are surrounded with numerous temporal privileges. The voice of health and plenty is heard in most of our dwellings, and the glorious gospel is still proclaimed in our ears, attended with the choicest blessings. The tidings of reformations have saluted us from almost every direction. We have heard the fond parent rejoicing, that his son has been brought from darkness to light; the children praising God that their parents have found him of whom Moses and the prophets did write, Jesus of Nazareth; neighbors rejoicing together in this great salvation, & in short, we can say, that during the past year, "*The wilderness and solitary places have been made glad with the presence of the Lord.*" O let our united voices join to praise God for his wonderful works to the children of men; and believing that his ears are continually open to the cries of his children, let us continue to supplicate the throne of grace for the further out-pouring of his spirit, that thousands yet in darkness may be brought to enjoy the light of the gospel.

We are not only blessed with a preached gospel, but printed periodical publications of a religious nature are cirlating all over our country. I am now only in the meredian of life, yet since I can remember, it was a seldom thing to find any thing of a religious character in any of the public Newspapers, and now it has become common.

From these, with other circumstances, have we not reason to hope, the time is fast approaching, when the knowl-

edge of the glory of God will cover the earth, as the waters do the sea; and when one shall have no reason to say to another, Know ye the Lord, for all shall know him from the least to the greatest.

As many have expressed much anxiety on account of my poor state of health, may I be indulged with mentioning some of the dealings of God with me in that respect, the year past. Having for a long time been laboring under infirmity, when the year 1821 commenced, I was so feeble as to be wholly unable to preach, though able to write & take some care of my business. Eight months ago I had a cough, and repeated bleading at my lungs, which indicated my speedy departure, although the most of the time, I thought it would still be the will of God to preserve me for more usefulness in his cause; however, I thought I could say with Paul, "*For me to live is Christ, but to die is gain.*" Through all my infirmity, I enjoyed sweet peace of mind, feeling my strength to be in the Lord. I now believe that God has heard the prayers of my brethren in my behalf, and has restored me to a better state of health, than I have enjoyed for more than 10 years past. I am now able to preach Jesus to multitudes, through the strength of the Lord, and still feel happy in mind.

May the great shepherd and bishop of souls guide us in the way of understanding, that we may pursue the paths of virtue, and peace shall be our reward. Let us remember our life is a chequered scene, a mixture of good and evil, & it is necessary that we have our eye to the star, that appeared in the east, which guided the shepherds to the place of our Saviour's nativity.

If in our pilgrims journey, we at any time walk through darkness, knowing Christ to be our friend, we may follow him as our leader, and fear no danger. When we have finished our journey on earth, if we are so happy as to rise from our bed of death, and awake in a glorious immortality, then we shall behold him, who presides above, presenting us with tokens of continued love, which will give joy sufficient to out-weigh all our sorrows here below.

"*There we shall bathe our weary souls,*
In seas of heav'nly rest;
And not a wave of trouble roll
Across our peaceful breast."

E. Chase.

FOR THE INFORMER.

W. C. C. No. 8. On Envy.

Again, I considered all travail, that for this a man is envied of his neighbor. Eccl. 4. 4.

Envy is an evil disposition, which makes one man fret at another's welfare; therefore an envious man cannot be a happy man. There is scarce an evil more detestable, and very few more common. It sickens and pines at the prosperity of others, and can never be happy, only in their misery. The envious and covetious deprive themselves of enjoyments, lest others should partake with them. They cannot bear a rival or equal. They wish all were ignorant, poor, and dishonorable, but themselves; and would gladly have the undivided possession of every thing great and honorable. If any are spoken of in terms of approbation for their fidelity, it pierces them to the heart, like a drawn sword, and wounds them bitterly. Such people are convinced, that it is a reproach to them to be under the influence of such a temper of mind, and labor hard to conceal it; and for this purpose, work undermined to sully the reputation of others, to adorn their own. If they are obliged (like the old Pharisees) to acknowledge their good deeds, they slyly insinuate, they have more than a balance of bad ones, or that something selfish and wrong destroys the goodness of the action. If it cannot be denied but they are instruments of good, yet they are ever ready to ascribe that good to some other means, hoping thereby to strip them of their reputation. They are very fond of ascribing great things to themselves, and are loud in their own praise; but speak of others in a scandulous, or diminutive language; and often hint that things are far worse than they choose to relate, and that it is out of pure good will they speak as favorable of them as possible. There can hardly be a more sure sign of envy, than to see people deal in this kind of traffick.

Unhappy is that person, who has this temper in the heart, struggling for victory; much more so, when it leads its subjects into a state of entire captivity. We can scarcely conceive of any in this world more unhappy. Nor can we conceive of a much more powerful hindrance to pure christianity.

No one therefore need flatter himself he is in the way to happiness, or even can be, while he harbors a temper so op-

posite to the gospel, and hateful in the sight of God. He must therefore either renounce this, or his expectations of happiness. A man might as well expect to be at ease in a bed of liquid fire, as to be happy under the government of envy. And has not the experience of such long taught them this? And will they caress in their bosoms a venomous viper, which has already bitten them, and the poison of whose bite threatens their present and future destruction? Rather exchange this diabolical spirit for the mind which was in Christ. Let nothing hinder you from this, lest if you so much imitate Satan here, you should have to suffer with him hereafter.

Consider, how extremely unreasonable and improper it is for one, who professes the religion of the Holy Jesus, and to enjoy a hope of endless life; to lay aside the dignity of such a character, and take in its stead, one that has so strong a resemblance of satan. It is very opposite to the temper of a true christian, for one to make himself miserable, because another is happy. Real happiness in a great measure consists in the pleasure of seeing others blest, and of participating in their enjoyments.

That you were formed for SOCIAL BLISS, is a truth engraven on your hearts; and scarce any thing but the most malignant envy will wholly efface it, and bar the way to society, and all its heaven-born advantages. Charity is opposed to it; and every principle and precept of religion forbids it; and conscience gives weight and authority to the testimony. Invoke the aid and power of these truths, join Christian benevolence and faith in the promises, nor this, nor any other evil shall stand before you; which may God grant to be the happy lot of us all for his glory and our good. Amen.

W. C. C.

Tables of Qr. Meetings.

THE FOLLOWING RETURNS HAVE BEEN RECEIVED SINCE THE NUMBER FOR DEC. WAS PRINTED.

Qr. Meetings belonging to the Vt. Yearly-Meeting.

A table of Ordained Teaching Elders in the Wheelock, Q. M.

Names.	Time and Place where Ordained.	Present Residence.
Daniel Quimby	Sutton, Vt. June 2d, 1816.	Lyndon, Vt.
Reuben Allen	Wheelock, Vt. Sept. 3d, 1818.	Trav. Preacher.
Willard Bartlett	Wheelock, Vt. June 6th, 1818.	Milburn, L. C.
Abel Bugbey	Sutton, Vt. Jan. 1818. L'st S.	Burke, Vt.
Paul Holbrook		Montpelier, Vt.
Moses Norris	Stanstead, L. C. Jan. 1st, 1811.	Sutton, Vt.
Jonathan Nelson	Waterford, Vt. Aug. 28th, 1819.	Wheelock, Vt.

No. of Ordained Teaching Elders in this Q. M. is 7.

List of Unordained licensed Preachers and Exhorters.

Joseph Woodman, Sutton, Vt. Nathaniel Perry, Cabot. David Colley, Sutton. Wm. Davidson, Waterford, John Miegs, Lyndon. Ezekiel Powers, Burke.

A list of the Churches which belong to the Wheelock, Q. M.

Sutton, Vt. *Wheelock, 119. †Sheffield, 70. Burke, 20. Cabot, 60. Woodbury, 17. Montpelier, south part. Waterford, 40. Morgan, 8. Lyndon, 22. Barstow, L. C. Campton. Hatley. Durham.

No. of Churches. 14. *No. of Members,* 356.

Monthly-meeting days. *3d Saturday. †1st Monday.

Owego Quarterly-Meeting.

A list of Ordained Teaching Elders, in the Owego, Q. M.

John Gould was ordained at Choconet, July 1st 1817. Edward Dodge, at Strafford. There are two licensed preachers in this q. m.

A table of the Churches which belong to the Owego, Q. M.

Towns in which the Churches are situated.	*The days on which the Monthly Meetings are holden in each CHURCH.*	*No. of members.*
Burkshire	3d Saturday	30

Candor & Owego	2d Saturday	38
Candor	4th Saturday	62
Choconet	1st Saturday	56
Genoa	do.	7

No. of Churches, 4. No. of Members, 193.

Qr. meeting belonging to Holland-Purchase Yr. meeting.

A table of Ordained Teaching Elders in the Erie, Q. M.

Names.	Time and Place where Ordained.	Present Residence.
Nath'l Ketchum	Boston, N. Y. Jan. 12th 1813.	Pike,
Jeremiah Folsom	Middlebury, Oct. 15th, 1812.	Boston.
Abraham Folsom	Middlebury, Sept. 25th, 1816.	Holland.
Richard M'Cary	Boston, June 21st, 1820.	Boston

No. of Ordained Teaching Elders, in this q. m. is 4.

A Table of Churches which belong to the Erie q. m.

Towns in which the Churches are situated.	*The days on which the Monthly Meetings are holden in each CHURCH.*	*No. of members.*
Boston	2d Saturday,	51
Holland	1st Saturday,	29
Pike	4th Saturday,	9
Concord	1st Saturday,	17
Ellicottville	4th Saturday,	23
Isua	2d Saturday,	35
Yorkshire	4th Saturday,	16
China	3d Saturday,	22
Sirdania		14

No. of Churches, 9. No. of members, 216

Qr. meeting belonging to

Edgecomb Yr. meeting.

A table of Ordained Teaching Elders in the Edgecomb q. m.

Names.	Time and Place where Ordained.	Present Residence.
Christo' Tracy		Durham
George Lamb		Brunswick
Hum. Purrington	Bowdoin 1805 or 1806.	Bowdoin
N. Purrington, 2d	Bowdoin June 1818.	do.
Joseph Robinson	Bowdoinham June 1818.	Bowdoinham
Jonathan Brown	do.	do.
Henry Meader	Woolwich, April 1820.	Gardiner
Jesse Briggs		Edgecomb
Josiah Farwell		Trav. Preacher

No. of Ordained Teaching Elders in this q. m. is 9.

A table of Churches which belong to the Edgecomb, q. m.

Towns in which the Churches are situated.	*The days on which the Monthly Meetings are holden in each CHURCH.*	*No. of members.*
Georgetown		
Woolwich		
Wiscasset		
Edgecomb		
Brunswick		
Durham		
Bowdoin 2d ch.		
Bowdoin & Lisbon 1st ch.		
Lewiston		
Bowdoinham 1st	2d Saturday	39
do. 2d		13
Gardiner	3d Saturday	16
Whitefield	1st Thursday	36
Malta		

No. of Churches, 14. No. of members, 104

The Unordained preachers in this q. m. are Ephraim Johnson, Malta. Br. Hedge, Wiscasset. Br. Hinkley, Georgetown.

By the foregoing it appears that 22 ministers, 41 churches, and 869 members are returned, which, added to those returned in December, make 109 Ordained preachers, 152 churches, and 6181 members.

Form of a Certificate, to be given to a Teaching Elder at the time of his Ordination.

This may certify that Br. of the town of was publickly ordained as a teaching Elder by the laying on of hands, on this day of in the year of our Lord ; and is hereby received as an Elder in full fellowship with the society commonly called Free-will Baptists, to enjoy all the privileges appertaining to said society, and he is authorized to preach the gospel & administer its ordinances any where, God in his providence shall call him.

Signed by order and in behalf of the council,

Moderator.
Clerk.

Form of a Certificate to be given to an Unordained Preacher.

This may certify that Br. is in good standing in the church at (which is a sister church with the society called Free-will-Baptist,) and we consider him to have a gift to improve in public, & do recommend him to our friends and brethren as such.

Signed in behalf of the church,

Church Clerk.

Dreadful Accident.

Batavia, N. Y. Nov. 8th, 1821.

As the ferry boat, last Saturday, was crossing the Niagara river, above the rapids, from the Canada shore, with ten persons on board; they were driven by a sudden squall of wind down the stream into the rapids, from which they could not extricate themselves, and were hurried over the great cataract of the celebrated Niagara falls. None of

the bodies have yet been found.

COMMUNICATED TO THE EDITOR OF THE INFORMER BY

JOSEPH BARKER, Jr.

Religious Intelligence.

By a letter received from Elder C arles Bowles, it appears that the work of reformation continues in Jerico, Underhill, Starksborough, Shelbern, and Bolton.

A letter has been received from Eld. Samuel Wire, dated at Phelps, which gave information of his satisfaction and others in the circulation of the Religious Informer in that region, and the probability of its doing good. He mentioned that the q. m. holden at Wayne was attended with a blessing. Four or five persons were brought to the knowledge of the truth during the meeting. He mentions a revival in Oswego, Co. where eight have been converted and there is a great prospect of a good work in that place.

He says he has attended about 700 meetings in two years past and has had the happiness to see the work of God revive in the hearts of many. In his letter he mentioned a circumstance related by Eld. H. Jenkins, which is as follows: "A man, who was brought to the knowledge of the truth, near the head of lake Ontario in Upper Canada, began, a few months since, to publish the name of a crucified Redeemer; though there were none to instruct him; yet he conferred not with flesh and blood. In a short time 40 or 50 were converted. Being destitute of any company of brethren with whom they could unite, they remained alone, until at length, by some means, they were infored of brethren on the Holland-Purchase, which, from the information received, they could unite with. They accordingly sent their preacher to search for them. He made one attempt and failed, but at their request, he went a second time, and after surmounting many difficulties, he found the brethren. He brought an epistle with him, giving an account of the rise and progress of the reformation also a statement of his character, which was signed by a large number of the brethren. During his stay at the Holland-Purchase, he preached to the satisfaction of the brethren, related his experience and call to the ministry, and upon an examination relative to his doctrine, they found they were of one heart and mind, consequently proceeded to baptize and ordain him on the same day, and he returned home and baptized his brethren."

Extract of a letter to the Editor from Brother Abner Hayward, dated at Concord Vt. Nov. 23d, 1821.

There is a glorious work of the Lord begun in this place and in Waterford. Sinners are bowing to the mild sceptre of Prince Immanuel. Converts are multiplying, Satan's kingdom trembles, and Zion is gaining ground.

This from your unworthy brother in Christ,

ABNER HAYWARD.

By a letter recieved from Eld. Joseph Badger we learn that a revival has taken place in Campton, L. C. where he has recently travelled. He observes that persons of every age are the happy subjects. On his return from Canada, he passed through Vt. and a part of N. Y. where he had the happiness of seeing many brought to rejoice in the truth and reformations spreading in various directions.

Notice of Qr. meetings.

The q. m. in Johnston, R. I. is holden the 2d Saturday and Sabbath in this month.

New-Durham q. m. is in Canterbury, N. H. the 3d Wednesday & Thursday in this month. The Editor contemplates attending this meeting,and will receive subscriptions for the Informer, if desired, and settle with former patrons.

In Ontario, N. Y. the Saturday before the 2d Sabbath in this month.

Strafford q. m. to be holden at Corinth, Vt. the Saturday following the 3d Wednesday in this month.

Wheelock qr. meeting

CONVENED at Waterford, Friday Oct. 27th, for Elders' Conference, through which we had a good agreemeent and union.

Saturday Oct. 28th. Met in the forenoon in Quarterly-Meeting, after commencing in the usual form, called for, and heard the reports from various branches of the churches, belonging to this qr. meeting, and found nothing very special. Heard that in some few places, the Lord is carrying on his work in power; but in general, the church is in a low state. O that the Lord of the harvest would send forth laborers into his harvest.

In the afternoon a discourse was delivered by Br. Wm. Davidson from 2d Timothy 4th, 5th followed by a number of weighty testimonies.

Sunday Oct. 29th. In the forenoon a discourse was first delivered by Br. John Meigs from John 12th, 32d, after which, a discourse was delivered by Elder Moses Norris from Hebrews, 11th. 13th.

Afternoon a discourse was delivered by Elder Joshua Quimby of Concord, N. H. from 2d Kings 5th, 13th and we trust that through the Meeting, there was some good seed fell, that will hereafter have a resurrection.

Our next Quarterly-Meeting to be at Sutton, Vt. the last Saturday and Sabbath in February, 1822. Elders' Conference Friday before at one o'clock afternoon.

JOSIAH LANE, *Clerk.*

To Patrons.

Please to accept of my thanks for the continuation of your patronage. Good additions have been made to the list of subscribers within a few months, and but very few have discontinued. I hope the Informer will be conducted so as to deserve the continuance yet longer. Those, who have promptly paid for the work, have greatly contributed to my relief; yet I am sorry to say, that some are yet indebted. My annual bill to the paper-maker amounts to about 100 dollars, beside the expense of printing, and for the payment of these sums, I am dependent on the small amount of 50 or 60 cents a year from each subscriber, & if they disappoint me, I shall be unable to continue the work. Do, my friends, consider this, and no longer say that 60 cents will make but little difference with the Editor; but be determined that Jan. 1822 shall not pass before the ballance due for the Informer shall be paid by every individual. I wish not to burden my readers with any more duns, if it can possibly be avoided.

EDITOR.

To Correspondents.

Several communications are received, which must be abridged, and some omitted, which would be published, were it not for the limited size of the work. Several have requested an enlargement, i. e. to publish once in two weeks, the same size and

double the price; this I would willingly do, could I receive from subscribers sufficient to defray the expense of publication; and should this be the case, and the subscribers still request an enlargement, it shall be granted another year.

I wish correspondents to continue to write, but be as short & comprehensive as possible.

EDITOR.

A new Gazetteer.

Mr. JACOB B. MOORE, the junior editor of the Patriot, formerly resident in this town, and son of the late lamented Dr. Moore, is engaged with Mr. JOHN FARMER, a gentleman of Amherst, in the compilation of a new *Pocket Gazetteer* of this State. Their plan is to make it a neat volume, convenient for travellers, and useful for every man to possess. The volume will contain a map of the State-House, one of the White-Hills, &c. I understand that the work will probably be afforded with the engravings, as low as one Dollar;—and copies without plates containing an accurate description of each town, &c. will be sold much less. From the industry and perseverance of the authors, I have no doubt that the work will be worthy the encouragement of every friend to general and useful knowledge.

E. CHASE.

N. B. The above work will be for sale at this Office, when published.

FOR THE INFORMER.

BAPTISM.

"Baptism, in the apostolic age, was performed by immersion. Many writers of respectability maintain, that the Greek verb (Baptizo) as well as its Hebrew synonymes sometimes denotes sprinkling; but the various passages to which they appeal, will lead to a different conclusion. The circumstances recorded concerning the first administration of baptism are, likewise, incompatible with sprinkling. Had a small quantity of water been sufficient, the inspired historian would never have said, that John baptized in the river Jordan, and in Enon, because there was much water there. The administrators & the subjects of baptism are always described as descending into the water, and again ascending out of it. When Paul affirms that we are buried with Christ in baptism, & raised again he not only alludes to immersion, but, upon any other supposition, there would be no propriety in the metaphor which he employs.

It is impossible to mark the precise period when sprinkling was introduced. It is probable, however, that it was invented in Africa, in the second

century, in favor of clinics. But it was so far from being approved of by the church in general, that the africans themselves did not account it valid. The first law for sprinkling was obtained in the following manner. Pope Stephen III. being driven from Rome by Astulphus, king of the Lombards, in 753, fled to Pepin, who, a short time before, had usurped the crown of France. While he remained there, the Monks of Cressy in Brittany consulted him whether in case of necessity, baptism performed by pouring water on the head of the infant would be lawful. Stephen replied that it would. But though the truth of this part should be allowed, which some Catholics deny, yet pouring or sprinkling was only admitted in cases of necessity. It was not till 1311, that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent. In this country however, sprinkling was never practised, in ordinary cases, till after the reformation; and in England, even in the reign of Edward VI. dipping first the right side secondly, the left side, and last, the face of the infant, was commonly observed.

But during the persecution of Mary, many persons, most of whom were Scotsmen, fled from England to Geneva, and there greedily imbibed the opinions of that church. In 1556 a book was published at that place, containing the "Form of prayers and ministration of the sacraments, approved by the famous and learned man John Calvin," in which the administrator is enjoined to take water in his hand, and lay it upon the child's forehead. These Scotch exiles, who had renounced the authority of the Pope, implicitly acknowledged the authority of Calvin; and, returned to their own country, with Knox at their head, in 1559, established sprinkling in Scotland. From Scotland this practice made its way into England in the reign of Elizabeth; but was not authorized by the established Church. In the Assembly of Divines, held at Westminister, in 1643, it was keenly debated, whether immersion or sprinkling should be adopted: 25 voted for sprinkling, and 24 for immersion: and even this small majority was obtained at the earnest request of Dr. Lightfoot who had acquired great influence in that assembly. Sprinkling is therefore the general practice of this country. Many Christians, however, especially the Baptists regret it. The Greek church universally adhere to immersion.

Edinburgh Encyclopedia Vol. 3d, page 236.

Com. by Eld. Enoch Place.

DIED.

Departed this life on the 12, November, Miss Nancy Shepherd, of Gilmanton, daughter of John Shepherd Esq. in the 33d year of her age, after an illness of 13 days, which she bore with christian fortitude. She devoted 16 years of her life to the service of God, often in public testimony.

In this unsullied character, was united the virtuous and christian qualities. As a daughter, she was obedient and submissive; as a sister, she was kind and affectionate; and as a christian, she was pious & faithful.—"*To die is gain.*"

On the 14th, her remains were committed to the tomb the house appointed for all living. The sensible breach death has made, not only in the family, but in the church to which she belonged, in the removal of this sister, confirms the truth, that the ties of nature are not loosed, but by sensitive pain and grief. The long train of mourners, together with weeping friends, rendered the scene truly solemn. Eld. Samuel B. Dyer delivered a suitable discourse from Revelation, 14. 13. "Blessed are the dead that die in the Lord," &c.

FOR THE INFORMER.

Extract of a letter to the Editor, from Elder Joseph Robinson, dated at Bowdoinham Dec. 28, 1821.

Very dear & Beloved Brother

Your little work has my most unqualified approbation. In this vicinity it has been the means of quickening and encouraging our brethren, as well as of disseminating important and interesting religious information. The Lord is graciously pouring out his spirit here with us. A general attention to the important concerns of eternity seems prevalent in the congregations where I have been called to minister, and the hearts of God's children are encouraged and comforted. Since the Buxton Qr. Meeting I trust, three have been hopefully converted, in this neighborhood, two of whom I have baptized. The renewed tokens of the mercy and goodness of our Gracious Redeemer in plucking poor sinners from the snare of satan, call for renewed acts of gratitude and thankfulness. I feel, my dear Brother, the manifestations of his love and goodness in my own soul, and I am encouraged still to labour and suffer for my blessed Master.

You wished to know of me the number of members in our church, and the conference days. They are as follows:

In Bowdoinham, 40 members—Monthly Conference 2d Sunday in each month.

In Gardiner, 20 members—Monthly Conference, 3d Sunday in each month.

I remain, my dear Brother, in the bonds of Christian fellowship and love, Your's with affection,

JOSEPH ROBINSON.

FOR THE INFORMER.

Extract of a letter to the editor from elder Samnel Wire, dated at Phelps, N. Y. Dec. 10, 1821.

Well Beloved Brother Chase,

I was well pleased with the news that the last number of the Informer brought. I am now about twenty miles from home, in the town of Benton, preaching Jesus to the people, and, to the great joy of my soul, I can say the cries of the wounded are heard in this place. Since I have been on this rout, I have attended a few meetings in Milo, and in Wayne one, and travelled into Poultney and attended three meetings. The work of God is reviving in all these places. Many are crying for mercy, and I see so much need of old professors be stirring themselves, that I can hardly sleep. O brother, pray for me.

SAMUEL WIRE.

A letter is received from Elder Oliver True, giving an account of God's work in N. Y. but for want of room we are obliged to omit it. Some extracts from it will be made in the next number.

A revival of much promise has been progressing for several weeks in Litchfield, Con. The last account we have received states, twenty hopeful conversions, and fifty subjects of conviction. Also in Sherman, Fairfield County, Con. we understand Christians are animated with the commencement of a revival. About 30 have already been added to the Church.

The gracious influences of the Holy Spirit are still descending upon many of the towns in Berkshire County, Mass. The Church in Stockbridge, on the first Sabbath in Nov. received about forty to her communion.

TERMS PER ANNUM AT THE OFFICE.

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Any who wish to discontinue, must first pay all arrearages.

Poetry.

FROM THE GUARDIAN.

ACROSTIC.

I WISH—nay, wishes are but air—
Would I could raise one fevent prayer
To God,—the Great, who rolls the spheres,—
The Friend, who gives us all our years.

YOU—children of a mortal birth,
Dear, lovely, plants of mother earth;
For you,—fair dying, rising clay,
Heirs of Eternity,—I pray.

A few short years and you were not;
A few short years and you're forgot;—
Forgot!—nay GOD remembers well,
To raise—judge—fix in heaven or hell!

HAPPY, thrice happy, then, the youth,
Who hears his voice; believes his truth;
Obeys his will hopes in his Son;
And lives a heaven on earth begun.

NEW scenes of wonder, love, and joy,
And trial his few days employ;—
Pleasure and pain alike his friend—
For Jesus loves him—to the end.

YEAR, after year, with God begun;
Thus sees new acts of duty done:
Till—O the *year of glory* too,—
Eternity is ever new.

THEODOSIUS.

Weaver's Guide.

The following Drafts for Coverlets and Table-Linen are just published and for sale at this Office, viz. World's Wonder,—Sun, Moon, and Stars.—N. H. Beauty.—Indian Review.—Small Huckaback.—Diamond Dimity.—Lemon Peel. Solomon's Delight.—Russian Diaper.—Prussian Diaper.—English Diaper.—Damask Rose.—Huckaback. *Price* 25 *cts.*